AN ANSWER

To *Thomas Tillams* Book

Called, *The ſeventh-day-Sabbath*:

Wherein it is ſhewed how that Chriſtians ſabbath is Chriſt, who is the Lord of the day, who was before any day was made, and is the reſt for man-ſervants, and maid-ſervants, and ſtrangers, *Jewes* and *Gentiles* that believe in him, who gives Reſt unto the Creation.

And how the *Jews* Sabbath was a day given to them ſince the fall, a ſigne and a ſhadow, which Sabbath was the Lords which he reſted on from his work, which day the *Jews* was to reſt on from their work, man-ſervants, and maid-ſervants, and ſtrangers, Ox, and Aſſe, and all that was within their Gates: And this Sabbath was a ſhadow, and ſign of reſt to them all, which ſubſtance of the ſign of the ſhadow is Chriſt the body, which be in Chriſt, and believes in him are entred into their reſt, and have ceaſed from their own works, as God did from his; ſo Chriſt is the reſt for *Jew* and *Gentile*, man-ſervant, and maid-ſervant that believes in him, who takes off the oppreſſion, and gives reſt to the Ox and Aſſe, and all things that be the Lords, and this reſt is known by them that be within the gates of ſalvation, and then he comes to be ſeen who ends all ſhadows and ſigns who is the ſubſtance (Chriſt) and then the ſhadows flies away, and many can walk without them, who be in Chriſt glorified with the Father before the world began, and ſees the glory of God with open face.

Moreover it is here ſhewn how they that live in ſhaddows & ſigns and wil-worſhip, and worſhipping of Angels (to the) ſatisfying of the fleſh intruding into thoſe things which they never ſaw) neglects the body which is Chriſt, (unto whom all the Angels muſt bow. And they that live in Chriſt, live in the good things, which the ſhadows and ſignes ſhadowed forth. Read this Book over, and you may find things in it which you have not read, known, nor underſtood.

By G. F. [64]

LONDON,
Printed for *Thomas Simmons* at the *Bull* and *Mouth* near *Alderſgate*, 1659.

An answer to Thomas Tillams *book called the seventh-day Sabbath.*

Pr. ALL *Sacrifices did type out Christ, but the Sabbath did never type out Christ, and therefore never to be abolished nor changed.*

Answ. Ezekiel saith, the Sabbath should be for a signe which is spoken of among the statutes, *Cha.* 20. and the Apostle sayes let no man judge you in meats or in drinks, or in respect of an holy-day, or of the new Moon, or of the Sabbath day, which are all shadowes, (mark) *of good things to come, but the body is Christ, Colos.* 2. 16, 17. Now they are called shadowes, the Sabbath called a shadow, the body is Christ, and *Ezekiel* calles them signes, and such as rest in those things, in the shadow, may beguile people in a voluntary humility, and worshipping of Angels, intruding themselves into those things that they never saw, not holding the head, and neglecting the body to the satisfying of the flesh, which would live in the signes and shadowes; for the Sabbath in the beginning was not a command to men to keep it, as to *Adam* and *Evah*, you do not read it was a command given to them, but in the transgression and fall, when the children of *Israel* came out of *Egypt*, then to them the Lord gave the Sabbath as a signe, the Lord said unto *Moses*, speak to the children of *Israel*, and say, nevertheless keep ye my Sabbath for a signe between me and you, in all your generations. Now in all the generations of the *Jewes*, in the first *Covenant*, here was a signe between them and the Lord, and he that defiled it was to die the death. Now the body is Christ the end of the sign, and the shadow Christ the sanctification; so he that goes from Christ, goes from the the rest, and from the sanctification, and he dies; for he that hath not him hath not life, he shall die the death, and shall be cut

off from the people; so when the children of *Israel* came out of *Egypt*, then was the Sabbath given to them as a sign, not commanded to *Adam* and *Evah*, (the scripture doth not declare it) before the fall; but given to the children of *Israel* after they came out of *Egypt*, who received the Law added because of transgression, upon the transgressors; to such was given the Sabbath as a sign amongst them that had the offerings; and such were to keep it, and to sanctifie it, but before the fall, when the Law and power was in man, before the transgression, there was no mention of a Sabbath to keep it; Now Christ came which was the end of these offerings, and the end of these Sabaths, which are the shadowes, for the Apostle sayth (except any will dare tell him he lyes) *the body is Christ*; and who are not judged concerning such things, in respect of Sabbaths, and meats and drinks, but are come to the body Christ which ends all those things, and before those things were, to him by whom all things were created and made, Christ, the sanctification are come to him in whom ther's rest; (as the *Jewes* were to rest upon the seventh day) are come into Christ the body, the head, the substance, they are come into the rest, the sanctification and the glorification, who was glorified with the Father before the world began, where no changing nor shadow nor variableness is, & need not have a shadow nor a sign or a chang, who are come to the body, Christ the substance; now if thou saies Christ was a sign, yes, but he ends the signes and shadowes; to the unbelievers he was a signe, as the people of God were signes formerly, to such as stood in outward things, so Christ the body the end of the shadow, the head known and felt, him that is Lord of the Sabbath, Christ, which is a mystery; so they that be out of him be out of the life, and dyes as they dyed that went from the Sabbath; so do they that turn from Christ the souls rest and peace and life: and this Sabbath was to be observed in the *Jewes* generation for an everlasting *Covenant*, and he that did any work upon the Sabbath day was to die the death: now this *Covenant* which stood in shadowes and types Christ come to take away, The End; and he that believs in Christ hath entred into his rest, *and ceaseth from his*

own works as God did from his. And the Apoſtle ſaid, the firſt Covenant was to decay, as in *Heb.*

Pr. Thou ſaiſt, *Such as obſtruct the Goſpel-priviledge of Gods Sabbath rectified by the Son and obſerved by the Saints.* &c.

Anſ. But did ever Chriſt or the Apoſtles give a command to the Jews that they ſhould obſerve it ſtrictly, as it had been in the Law before the ſubſtance was come, the body which was Chriſt? Nay, you read no where that among them the Apoſtles preached the Goſpel, that they laid any command upon the Saints that they ſhould keep the *Jews* Sabbath day, but told them they were ſhadowes, and the body was Chriſt, and ſaid, *Let no man judge one another in ſuch things.* Now are you not come under the judgement of ſuch things? And ſo the Lord of the Sabbath that ends the types in him, and in the Saints, and ſo are come to him who is the ſubſtance, the body and head, Chriſt Jeſus, Read *Coloſ.* 2.

And ſo whereas thou ſpeakeſt of changing of Lawes or Sabbaths, this thou mighteſt have charged on the Apoſtles, who told the Saints no where of keeping the Sabbath-day, but told them they were ſhadowes, and told them ſuch as was there were in their will-worſhips, neglecting the body; for the body and ſubſtance was Chriſt, and ſuch were intruders, and ſo thou art comprehended to be one of the intruders into thoſe things thou never ſaweſt, which will puff up thy fleſhly mind, not holding the head and the Lord of the Sabath. The Son of man is come, and the Saints goe not about to blot out the name of the Sabbath; for the pure Sabath, the ſanctified day was a ſign and a figure of the pure Chriſt, the ſanctification by whom the day was made, on which day the people were to reſt, and the beaſts, which were to be ſanctified, the pure day, the pure Chriſt, who was before the day was, the ſanctification, in which all the Lords people have reſt, who is Lord of the Sabbath, before the day was made, & fulfils the Type, the ſhadow, the ſigne, the body is Chriſt, the head is held: So you that are running to obſerve dayes and times, are them that the Apoſtle ſpeaks of, that he was afraid of, that his labours he had beſtowed in vain, and ſo gone from the body into the ſhadow and the ſigne. Neither do you keep it as you

to do, professing a Sabbath; your horses and your cattel is doing work, drawing you to your worships; your making fires through your Congregations, your bearing burthens, your gathering your meat on that day you call your Sabbath. Now to all people you are dissemblers to what you professe, and pretenders to a thing to which you are not faithful; and so by the Law according to your own judgement, to be cut off, and to dye as Sabbath-breakers; for they were not to make a fire, gather any meate, bear any burthen. Oxe or Asse, man-servant or maid-servant, or stranger, but was to keep the holy Sabbath of the Lord, if they did, the law took hold of them; for six dayes they were to labour, and do all they had to do. Now the law being received by the deposition of Angels; So now the law, the first Covenant, the shadows, Types, and figures, you may run into those things from the body, and so neglect the head, and neglect the body, and go into the signes, and so come into the will-worship, and the worshipping of Angels, intruding your selves into the things you never saw, neglecting the body to satisfie the flesh, by which your vain minds are puffed up. Now the enemies of the Sabbath are such as neglect the body, the substance, he that's the Lord of the Sabbath.

Pr. And where as thou saist, *They had eaten the bread of* Christ, *and they had turned the heel against* Christ. And thou saies, *the Quakers, some Notionists, and others are against it.*

Answ. Our rest is in Christ, the body, that ends the shadow, that ends the signes, who is the substance of the shadows and figures, and those Notionists are of thy selfe, and so the Saints rest is in the substance Christ, the end of the figures and shadowes, who was before the signe was, the day was, in him is rest. Here all men rest from their works, *and every soul that believeth hath entred into his rest*, and hath come from shadows, figures, and Types into the body Christ that ends them, and holds the head, and out of the will-worship, worshipping of Angels, and satisfying the flesh, for such are blinded as concerning the body, and come to be judged about the daies, and they hold not the head; But such as are come to the body and head of Christ Jesus, to whom all Angels bow;

bow; for they that neglect the body, will satisfie the flesh, and lives in signs and shadows, and will-worship, and intrude into those things they never saw, and worshipping of Angels, which come to be judged in respect of dayes, which is but shadows; and such as are in those things, satisfie the flesh, and keeps them from the body, Christ, and the head holds not; and they that will rest in a shadow after the substance is come, the Son of man, the Lord of the Sabbath, will rest in that which decays, and a false rest.

Pr. And whereas thou sayst, *A filthy shift of Gods Sabbath, to say Christ is the Sabbath.*

Answ. This Sabbath was rest, and they were to rest on that day, and it was a signe, and given as a signe and shadow, and in the first Covenant; But Christ the second Covenant, the perpetual and everlasting rest, the souls rest of his people, *Come unto me and ye shall have rest*; and so he is the end, the substance of the sign and the shadow, who was (as I said before) before the day was, in whom is a rest for the people of God; for the Sabbath being given as a signe, wherein all Strangers, Servants, Beasts, Horses, Oxes, Asses, and all Cattel whatsoever might rest upon the day, it was given forth, sanctified, and given to be a signe; for the whole Creation being burthened, both horse, man, cattel, servants, and all things was burthened, and man-kinde was oppressed by transgression: So the Sabbath was a sign of rest, yea to the stranger, to all that was within the gates, a figure of the restauration, and the sanctifier, Christ Jesus, which destroys Death, and the Devil, and the power of Death, and his works, who is the cause and the Author of the burthen of the whole Creation, and of mankind. So the rest, the Sabbath was a signe of its rest from their labours, Christ the restorer, and Redeemer, and Deliverer of all the whole Creation, and bringing it to unity and reconciliation again to God, who is the rest both to man and beast; and the Stranger should rest within the gates of the Sabbath, within Christ. And much more is to be said of these things, which this is but a touch of, that which is further in the words, which might be declared.

Now as for the ten Commandments, amongst which the Sabbath

Sabbath is ſpoken, he that covets, he that ſteals, he that commits adultery and kills, he that ſets up graven Images, he that covets his neighbours houſe, wife, or goods, or any thing that is his, or commits Adultery, is from that principle of God in his own ſelf; ſo the Law was added upon him: He thats led with the ſpirit doth not tranſgreſſe, nor doth not oppreſſe, nor doth not covet, nor ſteal, nor bear falſe witneſs, and ſo love fulfills the Law, and his Commandments; And *he that believes comes to Chriſt, the reſt*; before the day was, by whom they were made; and ſo Chriſt telling them what was done in the old time, for following the Oath the Lord, he brings them now *not to ſwear*, into himſelf, the *Covenant* of God, he brings them to the *Covenant* of God, the oath of God, and ſo into himſelf who is the Reſtorer, before dayes was, as I ſaid before: And the Apoſtle likewiſe brought them off from Circumciſion without, which was an everlaſting *Covenant*, as well as the Sabbath was a ſigne, he brings them off of that to the Circumciſion within, and to ſo that that anſwers the power, the life of God which hath been tranſgreſſed, where love is felt in the heart, that remains, and ſo the thing comes inward; for as it is ſaid, *he that believes hath entred into his reſt.* And ſo Chriſt came not to break the Law; but to fulfill it every tittle, who is the reſt of his people, yea and gives reſt to the Creation, deſtroys the oppreſſor of it, and the foundation of the oppreſſor; and ſo he was the Lord of the Sabbath that fulfills it, for the Sabbath was in the Law, *and Chriſt is the end of the Law to every one that believes*; and he that is in Chriſt, before dayes was, profanes no day, is in his reſt, and will give to his creatures, will not oppreſs any thing at all, and comes in the wiſdom of God by which they were created, to order and uſe them to Gods glory.

And whereas thou ſayes, *that* Adam *being in honour, did not abide a night, and brings Pſalms* for it, which doth not mention *Adam*, nor night nor day; And as I ſaid before, thou who art in the ſhadow, art intruding into things thou never ſaw; for thou never ſaw where *Adam* was before he fell, and therefore art corrected and judged.

Prin.

Pr. And thou sayes and confesses, *The Jews Sabbath was given to the Jews for a sign.*

Answ. The Apostle will tell thee that the body is Christ: If the Sabbath be a sign to the children of *Israel*, it was a sign of something to them; for the other signs given were signs of of something, and so something those signs did signifie forth, which thing did end them. Sabbath signifyeth rest; for the earth shall enjoy her Sabbaths.

Pr. And thou saith, *That the inventions of mens hearts have blotted out the remembrance of the Sabbath day, they first cast it out of Paradice, and shut it out till* Moses *time.* And thou saith, *the Sabbath was not at all a type, or ceremonial.*

Answ. What is a shadow, is a type, and a shadow and type is ceremoniall; when the substance comes it ends, and in him is no shadow, as in *James* the first, who is the body before the dayes was; and thou never read that the Sabbath was spoken of, from Paradice, untill *Moses*, and then it was given unto him for a sign through the generations of the congregations of the children of *Israel*, not to gather meat, make a fire, bear burthens: So who comes to Christ the body, the end of the sign, the rest, who was before dayes was, bears no burthens, gathers not their meat, makes not a fire.

Pr. Thou saith, *It's an absurd confusion, that we must offer sacrifices, if we will keep a Sabbath.*

Answ. Thou shalt offer sacrifices made by fire of a sweet savour unto the Lord on the Sabbath day, Num. 28 Now offerings was a shadow of Christ the offering, and the Sabbath was a shadow; and so if ye will observe one, you must observe the other, and so deny the body, the substance, Christ, the one offering, and so that is ceremonial.

And thou saith, *the Law justified the Disciples*, and brings *Deut.* 23. for plucking the ears of corn upon the Sabbath day, which speaks nothing to the thing, and doth not mention the Sabbath day. And so Christ the end of the Law (who comes to fulfill it, who is the Lord of the Sabbath, that the Disciples followed, in whom they had rest) saw over the day and the shadow to Christ the substance, which forbade them not gathering the meat on that day, the Sabbath, the shadow that was the Law; But Christ the end of the Law and shadows, the

ſubſtance, the Diſciples as were in him plucked, the ears of corne on that day; and ſo Chriſt did not break the Sabbath, but came to fulfil the ſhadow, and was the ſubſtance, who was the end of it, the Lord of it, and therefore might do what he would, being the Lord of the Sabbath, what had any to do to queſtion him.

Pr. And whereas thou ſaiſt, *The creeple carryed his bed on the Sabbath day, which the hypocrite ſpeakes againſt our Saviour for.*

Anſw. The Law ſayes, *Thou ſhalt not bear a burthen on the Sabbath day.* Now Chriſt the end of the Law, and the end of the ſhadowes that fulfills it, and is reſt, and often gives reſt upon that day: yet not a breaker of the Sabbath, but a fulfiller, and convinces the gain-ſayers, with this; *Which of you having an Oxe or Aſſe fallen into a ditch, would not pluck him out on that day*: And the Circumciſion was on the eight day, on which Chriſt roſe, and on which the Saints met in the Circumciſion of the ſpirit, in the ſpirit which circumciſes, which puts off the body of ſin, which hath laden them in; in which ſpirit they have reſt, and are led with it up to God the Father of ſpirits, and ſo comes to know the firſt day and him, before it was made.

Pr. And thou ſaies, and brings the Apoſtles words, *Men eſteeming one day above another, and another eſteeming every day alike.*

Anſw. Now the Apoſtles here did not lay any burthen upon the Saints, or tell the Saints of the Sabbath day, or burthen them concerning it; that if they did not keep it, they ſhould dye as the Law ſaies, *but that every man be fully perſwaded in his own mind, and not to Judge one another in ſuch caſes, but that every man ſtand or fall to his own maſter.* Now theſe words were ſpoken among Saints, who was leading from meats and drinks, and daies, to the truth, to the body Chriſt; and ſo he judged that judgement as was judging one another about the daies, but brought every one to the truth in his own particular, wherewith he ſhould ſtand or fall to his own Maſter: For about ſhadowes and figures (untill they come to ſee clearly) ther's the weakneſſe of the meats, of the daies before they

they come to see him which was before the daies was, the Lord of the Sabbath, and the everlasting offering, where ends the judgement, in which they have peace.

Pr. Thou saith the Apostle sales, *Ye observe meats and drinks, and daies and monnths, and yeares.* And thou sayth *Will any be so bold as to say he doth reproach the Sabbath?*

Answ. The Apostle doth not tell the *Galatians*, that was running into circumcision and dales, that they was to keep the outward Sabbath; for circumcision was an everlasting Covenant as well as the Sabbath to the *Jewes*, throughout all their generations: so they that draw people to circumcision without, and to dayes, they draw them from the body (mark his judgement) and the Apostle was not a reproacher, and was out of the nature of the reproacher.

Pr. Thou saith, *Let no man judge you in meats and drinks, and in respect of any Feast, New Moons or Sabbaths which are shadowes of things to come, but the body is* Christ; *But in this bold absurdity some will cast off the Sabbath, the seventh day.*

Answ. The Apostle says the body was Christ, and the Sabbath was a signe & a shadow of good things to come: So then this fulfills *Moses* words, the body is Christ, the Sabbath a sign: So the good things being come, Christ, he ends the shadow, the signe, that is the substance; and rose on the first day on which the Saints met, and the Apostle doth not call that a Sabbath, nor doth not establish the other Sabbath among the Christians, nor bid them keep it, that ye read of no where; For if that had been observed as it was in the Law time, the seventh, which signifies perfection, the Apostles would have spoken of it some where; for those things that were observable was often spoken in the Law and Gospell, and this being no where spoken of, nor to the Saints as that they should keep the seventh day as a Sabbath, for offerings was on that day, and offerings changed; and the offerings being changed, the Law also changed, and the offering came, Christ Jesus, and the Law came within, and the circumcision came within: And Christ the rest, who is the Lord of the Sabbath, and the rest to the people of God; and he that holds up Sabbaths, Offerings, holds up Circumcision and Works,

and so keeps people from the body and the head in the signes and shadowes, and in the works of the Law, which the Law commands.

Pr. And thou saith, *Six daies shalt thou labour and do all thy works of sin, but the Sabbath day thou shalt not sin, thou nor thy Son, thy daughter, thy cattel and stranger within thy gates.*

To keep thy Son, daughter, and stranger from sin, as for the poor cattel they are not capable of such a rest.

Answ. In the sixe daies thou art to do that which was just, and that which the Law commanded, which was justice, and to do to all men as thou wouldest be done to, Not to covet, steal, bear false witnesse, nor kill; the seventh day was the rest, that signified Christ Jesus the end of the Law, the rest. If any man can receive this, let him.

And the Sabbath-day, that all servants, cattle, Son and daughter might rest upon it the seventh day, the signe, the shadow, which Christ the body ends, was a figure, and a signe, and a shadow of the restauration of the creation to the rest, whereby the gospel might again be preached to every creature under heaven. This is a touch of the thing, more might be said in it.

The Sabbath was everlasting to the state wherein it was, and Circumcision was everlasting to the state wherein it was through their generations, and it was in the first Covenant, shadowes, Types and figures; but the body is Christ that came to do the will of God, which ends them all, and sanctifies man, and brings him to rest and peace with God before daies was.

Pr. And thou saith, J. E. *was instructed in the Old Testament, which is able to make wise unto salvation through faith; therefore be instant in season and out of season. Now the onely morall season the scripture injoines us, is the seventh day-sabbath, never changed till the little horne arose. And the holy spirit in the Apostles highly approves us in our fulfilling the Royal Law (which as to the season of worship) is none other then the seventh-day-sabbath.*

Answ. They who are made able and wise to salvation, they know the *Scriptures* through the faith, they see the substance

of

of them Christ Jesus; and they see while *Moses* was read, the vail was upon their hearts; for the shadow was the sign, type, and Circumcision, and this was in *Moses*, and this was the sign read the vail over the heart. Now as the seed Christ the body comes to be known, the signe, the shadow, the type is ended, the body is known that doth the will of God, that brings people to rest. So who knowes he scripture *that is able to make wise unto salvation* (marke that word) *through the faith that is in Christ Jesus* they have salvation, *which is able to make wise unto salvation* that testifies of it; and so Christ the seed, the body takes off the vail of mens hearts, that ends the types, figures, and shadowes: And such as come to know the fulfilling the royal Law according to the *Scriptures*, he comes to the body Christ, in which the Law ends to every one that believes; and so they as be in daies, Sabbaths which *Moses* speak of was a signe, and *Ezekiel* and the Apostles said was but a shadow, they be not yet come to the body which is Christ, that was before the daies was, who is the sanctification and rest of his people, and who are in him that is the truth, worships God in truth and in spirit which never changes; but shadowes, signes of a thing is not the thing that's signed too; for signes and shadowes will change, but the spirit and truth doth not change, in that is God worshipped.

Pr. And thou saith, *It cannot be that borne, except he change your times also; and that he had no time to change but the seventh-day-sabbath, And the Sabbath is a perpetual rule of righteousnesse.*

Answ. Christ made all things new, he ends the Law, and brings it in the heart; he ends the Covenant, and changes things as was in old time, changing circumcision, offerings, Priests, and ends the Sabbath, which was perpetuall to the *Jewes* in that generation among the Types, as the covenant was, and Circumcision, and the Law was a rule of righteousnesse for them; but Christ who is the end of the Law comes to redeem them that are under the Law, and ends their Covenant and ends their shadowes, and changes those times, him by whom time was made; & so thou that knows not the time in his hands, shews thou art not in the time that is in his

and so keeps people from the body and the head in the signes and shadowes, and in the works of the Law, which the Law commands.

Pr. And thou saith, *Six daies shalt thou labour and do all thy works of sin, but the Sabbath day thou shalt not sin, thou nor thy Son, thy daughter, thy cattel and stranger within thy gates.*

To keep thy Son, daughter, and stranger from sin, as for the poor cattel they are not capable of such a rest.

Answ. In the sixe daies thou art to do that which was just, and that which the Law commanded, which was justice, and to do to all men as thou wouldest be done to, Not to covet, steal, bear false witnesse, nor kill; the seventh day was the rest, that signified Christ Jesus the end of the Law, the rest. If any man can receive this, let him.

And the Sabbath-day, that all servants, cattle, Son and daughter might rest upon it the seventh day, the signe, the shadow, which Christ the body ends, was a figure, and a signe, and a shadow of the restauration of the creation to the rest, whereby the gospel might again be preached to every creature under heaven. This is a touch of the thing, more might be said in it.

The Sabbath was everlasting to the state wherein it was, and Circumcision was everlasting to the state wherein it was through their generations, and it was in the first Covenant, shadowes, Types and figures; but the body is Christ that came to do the will of God, which ends them all, and sanctifies man, and brings him to rest and peace with God before daies was.

Pr. And thou saith, J. E. *was instructed in the Old Testament, which is able to make wise unto salvation through faith; therefore be instant in season and out of season. Now the onely morall season the Scripture injoines us, is the seventh day-sabbath, never changed till the little horne arose. And the holy Spirit in the Apostles highly approves us in our fulfilling the Royal Law (which as to the season of worship) is none other then the seventh-day-sabbath.*

Answ. They who are made able and wise to salvation, they know the *Scriptures* through the faith, they see the substance

of

of them Christ Jesus; and they see while *Moses* was read, the vail was upon their hearts; for the shadow was the sign, type, and Circumcision, and this was in *Moses*, and this was the sign read the vail over the heart. Now as the seed Christ the body comes to be known, the signe, the shadow, the type is ended, the body is known that doth the will of God, that brings people to rest. So who knowes he scripture *that is able to make wise unto salvation* (marke that word) *through the faith that is in Christ Jesus* they have salvation, *which is able to make wise unto salvation* that testifies of it; and so Christ the seed, the body takes off the vail of mens hearts, that ends the types, figures, and shadowes: And such as come to know the fulfilling the royal Law according to the *Scriptures*, he comes to the body Christ, in which the Law ends to every one that believes; and so they as be in daies, Sabbaths which *Moses* speak of was a signe, and *Ezekiel* and the Apostles said was but a shadow, they be not yet come to the body which is Christ, that was before the daies was, who is the sanctification and rest of his people, and who are in him that is the truth, worships God in truth and in spirit which never changes; but shadowes, signes of a thing is not the thing that's signed too; for signes and shadowes will change, but the spirit and truth doth not change, in that is God worshipped.

Pr. And thou saith, *It cannot be that borne, except he change your times also, and that he had no time to change but the seventh-day-sabbath, And the Sabbath is a perpetual rule of righteousnesse.*

Answ. Christ made all things new, he ends the Law, and brings it in the heart; he ends the Covenant, and changes things as was in old time, changing circumcision, offerings, Priests, and ends the Sabbath, which was perpetuall to the *Jewes* in that generation among the Types, as the covenant was, and Circumcision, and the Law was a rule of righteousnesse for them; but Christ who is the end of the Law comes to redeem them that are under the Law, and ends their Covenant and ends their shadowes, and changes those times, him by whom time was made; & so thou that knows not the time in his hands, shews thou art not in the time that is in his

hands, and so not of the body of Christ.

Pr. And whereas thou saith, *No other time but simply the seventh part, must from week to week be devoted to Gods worship; for whensoever the seventh part of time is altered, the morality must be destroyed.*

Answ. They worshipped God that said the body was Christ, and the Sabbath day was a shadow of good things to come, and so they that worship God, must worship him in spirit and in truth, and in that which all figures and shadowes, and signes doth end, in the spirit and truth before they was, and not one day in seven, a signification of rest, sanctification; the Lords signe he gave to the people in transgression; before transgression ye do not read it was unto men given as a command to the first *Adam*, but of the earth, earthly; But who comes to the second *Adam, the Lord from heaven*, he by whom the World was made, comes into that that all typs, figures, shadowes ends in; and so doth destroy nothing of the Law but comes to that which ends it.

Pr. And thou saies, *It's a great stumbling block as to believers in* Christ *because Christians violated the Sabbath.*

Answ. Christ, is the body that ends the shadows and figures and fulfills the Lavv, him vvho vvas before the vvorld vvas made; in him are the Christans, the body that ends the shadows & the figures, in vvhom the vail is come off of their hearts; and so Christ did not break the Lavv, but fulfilled it, and in him that fulfills it the Saints met, vvho met together in him, and gathers together in him who is the body, they are the members, he is the head vvho is the Church, in vvhom he is in the midst of.

Pr. And thou saith, *So that to produce the world of wonder, manifest it is that night was the beginning of time.*

Answ. That's false; the beginning of time was God and Christ, and times and seasons are in his hands, and God is light, and read that who can.

Pr. And thou saist, *Thou supposest it will not be questioned in* Moses *time.*

Answ. This was while *Moses* was read, while the body was not come, Christ Jesus, that ends the signe, the shadow, the

the type, and blots out the Ordinances and commandments that held them up, from which vail the Apoſtle brought the People to the body *Chriſt Jeſus*, where no ſhadow was, nor changing. Now dayes are changing, but *Chriſt* doth not change which is the body: And you that hold up the ſign, the ſhadow, the type, the figure, you hold up the dead, and come not to *Chriſt* the life, the body, the Sanctification it ſelf before dayes was, by whom they was made.

Pr. And thou ſayſt, *The unthankful Chriſtian ought to ſanctifie the Sabbath.*

Anſw. Here thou brings them into dayes from the body which is *Chriſt*, and ſo brings them into dayes, and ſhadows, and types, where the vail is over their hearts, and the falſe Chriſtian may run into ſignes and dayes that be out of *Chriſts* life and the Apoſtles; But who be in the life of *Chriſt* and the Apoſtles, that be in the body, and out of the ſignes and ſhadows, and offers up the ſpiritual ſacrifices, ſuch be in the reſt, and have the High Prieſt, and the everlaſting Prieſt, *Chriſt*.

Now if ye have the Sabbath, ye muſt have the offerings, the Prieſt to offer, and your Altars, and to offer upon that day; which the Chriſtians that witneſſed the body *Chriſt Jeſus*, the one offering, comes in the volume of the Book to do the will of God, this ſubſtance that gave forth, the ſhadow and ſignes, and figures ends them all, and brings people to ſee to the end of the ſhadow, to Perfection, *Chriſt Jeſus*.

Pr. Thou ſayes, *We ſhould not grudge to give God every firſt day as an addition to Gods ſeventh-day-Sabbath.*

Anſw. The Prieſts call it a Sabbath, and you call it a firſt day, and you would have a Sabbath beſides. Now this is your cover, but the life takes away all your ſhadows. 'Tis true, the Saints did meet together every firſt day on the week; And the Saints do ſo, though they do not ſay it was a command: And ſo the Apoſtles that brought people off their obſerving of dayes and times, and told them the body was *Chriſt*, and the Sabbath was a ſhadow of good things to come. Thou mayſt ſay the Apoſtle was the little Horn that changed times, we finde no where he commands the Saints to obſerve

it;

ie; but brings people as you may read in the *Romans*, from the Law, being justified by the Law; for if they keep the Sabbath, they were justified, if not, they were condemned: So *Christ* the body., the end of types, figures, signes and shadows is the Justification without, the works of the Law, and the Sanctification it self, and sanctifies man to God, and so the Christians no where, as you may read through the *Epistles*, did observe the dayes, the shadows that were believers in *Christ* that ownes the body.

Pr. Thou sayes *since the blessed Creator celebrated the seventh day, Man thinks to be wiser then his Maker, in altering and disobeying, pretending spiritual observances; poor worm, dust and ashes, who in expounding his own Law, sums up all in this; be ye therefore perfect as your heavenly Father is perfect, that is in quality not in quantitie.*

Answ. He that is perfect, as his heavenly Father is perfect, is perfect as he is perfect; if thou or any have an ear to hear, let them hear, and lay away thy qualities and quantities, and take the words as they are, and all that are come into Christ, are come into life from the dust and ashes and are the spiritual men. But him that talkes of celebrating dayes, and Sabbaths are celebrating signes and shadows, and be in their own works from the body of Christ, and keeping others, and such, if they do not all the works contained in the Law, are accursed.

Pr. And thou sayes *Christ confirms the seventh-day-Sabbath, and assures us it shall continue every jot and tittle, and* Paul *sayes he established the Law, which cannot be ceremonial; therefore let such as slight the seventh-day-Sabbath, take warning and make sure work that it be not broken, in no point of the Law, which every jot and title is established by Christ and his Apostles; when the Lord of the Sabbath, and the Saints endeavoured to observe every jot and title of it to the end of the world, and our Redeemer particularly ownes the Sabbath above all other dayes by his works, and Miracles and great wonders on that day, and God forbid that Saints should side with evil seducers, and reproach our Saviour for putting on his glory on that day, but rather let that Sabbath be celebrated.*

Answ.

Answ. Christ came not to break the Law, the Apostle said the Law was good in its place, and he establisht it, yet the Apostle sayes that the Sabbath was shadows and the body was Christ, & he brings them to the Law in the heart, in the mind, and there he establisht it; and Christ did not come to break one jot or title of it, but [mark] to fulfill it, and he said not one jot, or title of the Law should be broken until fulfilled: and Christ which is the rest to the *Jew*, which had the Sabbath day, a sign of rest (Christ) the rest, gave the people rest on that day often, that was bound, that was burthened, or that was wearied of that day; and Christ that did give them rest on that day, and the Apostle which establishes the Law, which was good in its place, neither of them doth bid keep the Sabbath day; he doth not say the Sabbath day must be kept, after him the Apostle no where commands it, but sayes it was a shadow, and and the body was Christ; and so them that came to the body Christ, in the dayes of the Apostles, was come to the end of the shadows, in that age, in their dayes; and for example thou may see it, for some did observe a day, and some did not, and they was not to judge one another about those things; and Christ giving rest, on that day which the people was to rest on, was a figure of the everlasting rest, and of the Restauration: who did the work of God on that day, and gave rest to the burthened on that day; that signifies an inward rest, that Christ was the rest and Lord of the Sabbath, and of rest both to the people of God, and them that celebrate the Sabbath day, must celebrate a sign and live in the shadow, and keep them from the body, and so from the Church which Christ is the head of, and who are celebrating Sabbaths must also bring their offerings, and then they must have the first Priesthood to offer, and deny the body that doth the will of God, the everlasting Priesthood and the one offering, and holds with the first *Covenant* that must decay, in which those things stood: and deny the everlasting *Covenant*, and he that blotted out Ordinances, and ends types and shadows: and so Christ is the end of the Law to every one that believes every jot, and title and print in it, and signs and shadowes that was held up by the Law, Christ is the end of that; yet the

life of the Law, the power remains, though the outward changing ſhadows and things end, the body is that that ends them all.

Pr. Thou ſayes *the Sabbath was honoured with the converſion of ſouls on this day, and the day before did they break bread together.*

Anſw. Was that the Sabbath day that Chriſt and his Diſciples brake bread together on? did the Apoſtles, and the Saints eſtabliſh the Sabbath day, when they ſaid it was but a ſhadow, and brought them to the body which is Chriſt?

Pr. Thou ſayes *the Sabbath is mentioned with new Moones, and ſacrifices, that the Actions, Baptiſme, and breaking of bread, are the ſignes of a Chriſtian Sabbath; its high preſumption to alter the word of God, in calling every day the Lords Sabbath; and honouring any other day as the Sabbath. So if we be followers of God as dear children, and take the ſpirit to be our guide, we muſt honour the Sabbath with all holy devotion.*

Anſw. The Sabbath is mentioned with new Moons, and ſacrifices, but the Apoſtle ſayes they were ſhadows of good things to come, which was before the ſhadowes was, which is the body *Chriſt*, which was before dayes, new Moons, or ſacrifices was, the body, who be in that, ends them all: and to that the Apoſtle brought people, and not to the dayes; now there was ſome brought them to obſerve dayes, and he was afraid of them that did obſerve them, and brought them to the body *Chriſt*, to whom all the Angels did bow, for they that did obſerve the dayes, new Moons, and Sabbaths are worſhipping of Angels, neglect the body which is *Chriſt*, and this was for the ſatisfying of the fleſh: and now what art thou ſatisfying, which art teaching to obſerve dayes, ſignes and ſhadows, which the Apoſtle brought people off, to the body and to the head *Chriſt Jeſus*? and to worſhip God in ſpirit, and brought them into that, that ended all ſhadowes; for the devil will lurk in a ſhadow, or a type, or a ſign, or figure, and creeps into thoſe things after the ſubſtance is come to keep people from the body, and they will perſecute ſuch as will not bend to the ſhadow and come from the ſubſtance; and breaking bread and baptiſme, is no ſign of the Sabbath day, of the *Jewiſh* Sabbath day; the Sabbath was a

figure

figure of the reſt, and ſanctification of the Creation, and breaking of bread among the Saints was a figure of the bread, *Chriſt*, which the Saints eat, and live for ever: and the word of God cannot be altered, and the word of God cannot change, man may alter, but the word of God cannot be altered, but abides and lives for ever.

And the Saints which comes to the body *Chriſt*, comes to honour him who ends the Sabbath which is a ſign, and a ſhadow, and ſuch honours God the Redeemer and Creator, and Chriſt by whom all things was created and made, and which are the dear children of God the Apoſtle ſpeaks of, he did not bring them into dayes, and to obſerve Sabbaths, and ſigns, but brings them to the body Chriſt, the Lord of the Sabbath; and doth not ſet up that which thou cals devotion; in holding up the *Jewiſh* Sabbath, which was a ſign, on which they ſhould reſt; the reſt of the creation, and the reſt of all man-kinde, cattel and beaſts, that God would reſtore, and redeem all things by Chriſt who is the word, and gives reſt; and is the ſanctification, and gives reſt to the whole creation.

Pr. Thou ſayes, *this is the time of Gods worſhip obſerving the ſeventh day; Chriſtian look well to thy walkings, ſee that thou make all things according to the pattern in the mount.*

Anſw. They that worſhip God they come into Chriſt, the truth, the body which ends the ſign and the ſhadow: and the end of *Moſes* who made a pattern which was a figure of that which was to come, and he made it at the command of God, and the Chriſtians are not to make the pattern, which was ſhewed to *Moſes* in the mount, for while *Moſes* is read, the vail is upon the hearts of Chriſtians, and all people whatſoever, and the ſign, ſhadows and figures: the body is not ſeen, nor come to, which is *Chriſt*; And *Paul*, and the Saints, the true Chriſtians worſhipped God in the ſpirit, and in the truth, who witneſſed they was in the body that ended the ſhadows, and types, and *Moſes*, the law, and the Prophets, *Chriſt Jeſus*, him by whom the world was made, before it was made; and a pattern is not the thing, there is the thing the pattern is of, and that ends the pattern and lives in the

thing, and they need not have the pattern, for the pattern was made of a thing that was to come.

Pr. Thou sayes *if the Apostle or the Gentiles who was there-jecter of the ceremonies, did constantly celebrate the seventh day Sabbath, then much more them Apostles among the Jews, there's not a plainer precept in all the Scripture, then* Pauls *practice herein, for the seventh day Sabbath: if we tread in the steps of* Paul, *he was but a man, and sometimes a very angry man, and he strictly requires all believers to follow his example, as he followed Christ, and certainly in observing the Sabbath: and* Paul *reasoned with the Jews on the Sabbath day; and Christs custome, and* Pauls *was to go into the Synagogue on the Sabbath day; and was there difference betwixt Christs preaching and* Pauls? *and where is the difference between Christs observing the Sabbath* and Pauls.

Answ. The Apostle never taught the Christians, neither *Jews* nor *Gentiles* to celebrate the seventh day, nor mentions it to them to keep it not in all the Epistles there's not such a thing; but tells them, they were shadowes, the body was Christ, and Christs and the Apostles going into the Synagogues and temple on the Sabbath dayes, was to fulfill and shew the fulfilling of the types, and figures of him, and brings to the substance of the signs, types and shadowes, not to hold up dayes, times, offerings, but to bring them to the body Christ; as *Col.* 2. and so *Paul* and Christ doth not disagree, for he Preached Christ the end of the Law, and the substance, and though *Paul* went among the *Jews* and circumcised and did several things, went into the Temple; yet that was not to hold up the Temple, or to hold up the offerings, types, and shadowes, but to bring them to the substance. And mind what the anger was, as *Paul* was in, and *Paul* followed the substance, and was more then a man, there was more in him then a man; *Paul* nor the Apostles no where commands the Saints to observe the *Jews* Sabbath day, though he went into the *Jews*; and consented to many things to the intent to bring them out of them, not to keep them in them, but to bring them to the substance, and that was the end of *Pauls* going into the *Jews* Synagogues, and Temple, to bring them out of the shadowes, types, and signes, to the substance,

and

and the end of Christs going thither, was to bring them to the substance, which was typed forth that people might believe in him who was the body, which was before heaven or earth was, who fulfills every jot and title of the Law, and to him did the Apostle bring the people, to this body, which types, signs and shadows, signed, shadowed, and typed forth, which the body of them all is Christ; and in thy principles thou art confined, and so who followes the Apostle comes to the body out of the sign, figures and the types, and shadowes, which as every believer followes, comes to the body, and from the observing of signs, and shadows, Sabbath dayes to Christ the Son, the end of them all.

Pr. Thou sayes *fancy is no jewel for a Christian faith.*

Answ. Fancy and jewel is out of a Christian faith; which thou art in that is got among the signs, types and shadows in the fancy, and so from the body Christ.

Pr. And thou sayes *if the Lord be thy God; thou must observe the seventh day Sabbath.* And thou sayes *its Antichrist that perswades to change the day*, And thou charges them *to do no manner of work on that day*; And thou sayes *it is not ceremonial but was before Jews or ceremony had a being.*

Answ. The Sabbath was not before *Adam* was, and the Apostles served the Lord God, that had the Law of God written in their hearts, he was their God, and they his people, which witnessed the end of the first covenant; which stood in ceremonies; and so shadows, and signes are ceremonies, and the Sabbath was spoken of before ceremonies was; thats true; but not as a command then, but when ceremonies came up in the dayes of *Moses*, the Sabbath was given as a sign amongst the other signs, and a shadow amongst the other shadows, and he tels you plainly, if you will believe him, the body of all is Christ; and this Sabbath, which was before ceremonies was given among them that had the ceremonies, a day of rest for cattel, man and beast, strangers and servants, which the body of this shadow and sign is the rest, that gives rest to all the Creation, man and beast, stranger and servant, and so rest to the whole Creation.

And the Appostle was not Anti-christ that said the body was Christ, and the sabbath was shadowes, and brought them off of daies, and off of signes, types and ceremonies, and the first Priest-hood, first Covenant and offerings, and broughe them to the body Christ, that ended them all, and takes off the vail that's upon the hearts of people while *Moses* was read. Now they be the Antichrists that be setting up signs, shadows, and brings people from the body which is Christ the substance, and are keeping people in the observing of a day in which people should have rest for a day, cattel rest for a day, servants rest for a day, not minding the substance, the body of Christ, who restores the creation into unity as it was in the beginning; and gives rest to man and beast, servant, stranger, and cattel, and is rest to them all. They that are come to the body knowes the substance, the end of the Sabbath days work.

But then again thou sayes in thy charge, *Ye may not do any work on that day.* How is it then that ye make fires through all your congregations? How is it that you keep Markets on the Sabbath day, which God commanded? How is it that Oxe and horse bear burthens on that day, and you both? How is it that you gathe r sticks and make fires on that day, and gather your meat on that day, in which, meat was not to be gathered on that day, and he that gathered sticks was stoned to death? And how is it that ye professe a day, and do not observe it according to the day, are ye not all hypocrites in this, professing that, as ye do not practice? for by the Law ye should be stoned to death, ye should dye all. And how is it that you professors likewise, that professe the first day to be the Sabbath, and yet will not goe to your worships, abundance of you, except you be drawn with horses? Why pollute you the sabbath day? Ye are all polluters according to your own words: And why gather ye your meat, and make fires on that day? Keep it according to the Law, and be not dissemblers and mockers of God and man. If ye will keep a sabbath, go according to scripture and the Law of God.

And the poor creatures must bear a burthen to lug you to your worships; and yet if a poor man be found but carrying a loaf

a loaf of bread, or a burthen of sticks to make him a fire, he shal it may be, be fined for it. Now by the law of God he should be stoned to death, and your horses should do no work on that day; And you will fine some for going to a meeting of the Lords people, yet you must have your horses and coaches, and coachmen, and put them to labour to draw you to your worships, and so here is your confusion. And so are judging one another in daies, which was not the Saints work, nor the Apostles, who witnessed the body was Christ, and met together in him who was the end of dayes.

Pr. Whereas thou sayst, *The Sabbath is perpetual, and fenced above all other Lawes.*

Answ. If it had been perpetuall, the Apostle would not have said it was a signe, and the body was Christ; But the Jews that had the types, to them it was perpetuall, it was highly to be observed; but Christ that ends the Law, ends that, and the things that's in the Law, the shadowes and sign, that's in the Law, who was the body of it.

Pr. The Jewes received the lively Oracles from Mount Sinai. Whether was it given us to be broken or kept, slighted or observed? If to be kept and observed, then we must either deny the seventh-day-sabbath to be one of Mount-Sinais lively Oracles, or deny Stephens *doctrine delivered to the Jews. We must sanctifie the this lively Oracle of the seventh-day-sabbath.*

Answ. Stephen he preaches Christ the end of the Law, types, figures, and shadowes, the substance, and shewed the *Jewes* that they had not kept the Law, in which was the shadows of Christ, and so Christ is the end of the Law, and the signes, and the similitudes, and the dayes.

And *Stephen* saw the end; *Hagar* or *Sinai*, is amount in *Arabia*, and answers to *Jerusalem* which now is, and is in bondage with her children: Now read where you all are; But *Jerusalem above is free, which is the mother of us all* [now mark] *us all*, who are come to the body Christ the end of the signes, shadowes, and figures. *Jerusalem* below had types, had figures, had shadowes, had signes, when that reseth that is in bondage; *Hager* with her children; and here you may come to know the Allegory of these two Covenants; and

so

ſo who is come to the Son, to the body, is come to the end of all ſhadowes, and before any ſhadowes was.

And *Stephen* held not up the ſhadowes, but preached Chriſt the end of them, onely he judged the Jewes that had not kept it, which Chriſt is the end of it, to every one that believes. And *Stephen* was a believer, and they accuſed him for ſpeaking againſt the Law, and *Moſes*, who witneſſed the end of it.

Pr. Thou ſaith, *There is a conceit, that the diſciples in aſſembling on the firſt day, did celebarte the ſabbath: And they were ſo far from believing as Ciriſt was riſen, that it ſeemed to them as idle tales. The firſt day was finiſhed before they believed, and ſo they could not have faith to do any ſuch thing.*

Anſw. The Scripture ſpeaks no ſuch thing, and tells us no ſuch conceit, that the Diſciples did celebrate the firſt day to be the Sabbath; But this is thine and your imaginations got up among you that owns not the body Chriſt, that ends all ſigns, types, and ſhadowes, Chriſt, who was before days was, and who lives in him doth not celebrate dayes.

Pr. Thou ſaith, *John intends a ſingle day (it's much like it was the Sabbath day) and he ſpeaks of the Lords day, Judgement-day, and this he calls the day, and this day he muſt ſhew unto John in the viſion. The ancient Chriſtians who call it the Lords day, did never terme it the Sabbath,; But religiouſly celebrated the 7th, day with it.*

Anſw. Iohn doth not call it the Sabbath-day, nor the Chriſtians did not celebrate the Sabbath with it, but ſaid, the old was ſignes and ſhadowes, the body of them was Chriſt; But ſince the daies of the Apoſtles and the Apoſtacy, ye have wanted the body Chriſt, and ye have fell into the dayes; for Chriſt ſaw thoſe as ſhould come up, and draw people into the dayes. And the day of the Lord is light, and in the day of the Lord was *Iohn.*

Pr. Thou ſaith, *Old things are paſſed away, and all things are become new.*

Anſw. Then the Sabbath was a thing, and it muſt paſſe away; and it was a reſt, and muſt have a new reſt: And the Sabbath was in the old time given as a ſigne, and a comand, and given by God to be kept ſince the fall.

Pr.

Pr. Thou ſaith, *There remaines therefore the celebrating the Sabbath to the people of God.*

Anſw. But the ſcriptures, the New Teſtament doth not ſay ſo. The Apoſtle ſaies, *there remains therefore a reſt for the people of God*, ſuch as come off the ſignes to Chriſt the body, the ſouls reſt, there remaines in him a reſt for the people: And ſuch as celebrate the Sabbath, reſt in the ſhadow, and doth not come to the body Chriſt, and ſuch are not the believers that do enter into the reſt, Chriſt: And ſuch as reſt in the ſigne and ſhadow, and there remaines, celebrating the Sabbath, come not into the body, *Chriſt*, the reſt of Gods people.

Pr. Thou ſayes, *Chriſt reſted, or ceaſed from his great work, and entered into his reſt, and this is laid down as a Goſpel-reaſon why the ſabbath remaines to the people of God. And he layes the Believer under a double engagement to ſanctifie the ſeventh-day-ſabbath.*

Anſw. Chriſt ſpeaks no ſuch thing, nor the Apoſtles neither, that they ſhould ſanctifie the ſeventh day, he ſpeaks no ſuch thing to the believers; But the Apoſtles bring them off of the ſhadowes, off the ſignes, and ſhewes them the body of all, and he doth not mention a double engagement; and the Sabbath, the *Jews* was to reſt on, which was death if not kept, was a figure of the redemption, *Chriſt Jeſus*, the reſt, who vvho vvas put to death the ſixth day. Man vvas made on the ſixth day, and he vvas put to death on the ſixth day. and he vvas crucified through the meanes of them that had the ſhadovves, the outvvard day, the outvvard reſt, from vvhich day they ſhould have come from the ſignes and ſhadovves, to the body Chriſt, vvho vvas the reſt, and reſtouration of the Creation.

Pr. And thou ſaith, *To hold forth the paſſage over of that reſt which prevented the women of the application of their ſpices, that was the ſabbath; and I am ſatisfied the ſeventh day is the ſabbath day.*

Anſw. Novv though the vvomen did reſt on the Sabbath day, and came vvith their ſpices on the firſt day, there vvas many of them did queſtion vvhether this vvas the man that

ſhould redeem *Iſrael*, and ſo that's no ground at all to hold up the Jewes types and ſhadowes, for *Peter* denyed him, therefore that's no ground; But what did they do after the Holy Ghoſt was come to endue them with power from on High? And what ſayes *Paul*, he brings them off from the ſignes and ſhadowes, to Chriſt the body, though there's much more to be ſaid to this; for while the queſtioning ſtands, the queſtioning part doth pertain to the ſhadow and types, which the body ends, and with that is felt and ſeen, there's no changing, nor ſhadow, nor variableneſſe, nor altering, and that overthrows the queſtioner, unbeliver, ſlumbler: The great ſlumbler, was the Jewes that's reſting in the ſhadowes, types and ſignes, they ſtood againſt the body, Chriſt Jeſus.

Pr. Whereas thou ſayth, *The ſeventh-day-ſabbath is one of the lively Oracles Iſrael received from* Sinai, *given to us. O Chriſtian! Remember it, and love it in thy boſome.*

Anſ. Here thou wouldeſt bring the Children from her mother above, which is *Jeruſalem*, to *Jeruſalem* below, and *Sinai*, and ſo to *Hagar* into the ſhadow; and the Chriſtians witneſſed the end of the ſhadows and Sabbaths, and witneſſed the body Chriſt Jeſus and *Jeruſalem* that's above, and come to Chriſt the end of the Law, and into God by him from whence the Law came, and ſo Chriſtians cannot put ſignes in their boſomes, no type, ſhadow or figure in their boſome, that have Chriſt within them, and cannot touch the doctrine, Commandements, Ordinances of men, which have a ſhew of wiſdome in the Will-worſhip; and that which the Jew, the outward Jew had types, ſhadowes and figures; the *Jew* inward witneſſed the ſubſtance, which is the true Chriſtian, the Law in their hearts, and circumciſion there, and the end of the Law comes into, and enters into the reſt, Chriſt Jeſus, that is not an outward ſeventh day; but entred into his reſt, *ceaſed from his work as God did from his*; which man enters into his reſt, and ceaſed from their own works, the type, the figure, the ſeventh-day-ſabbath: *Do no work, thou nor ſtrangers nor the cattel*, and ſo the Sabbath was a reſt from all: This was a type, and God gave the Sabbath for a ſigne, who hath ceaſed from his own works, enters into his reſt, a figure of the reſtaura-

ſtouration of the creation (of Chriſt) the reſt, the Reſtorer, Redeemer, and Saviour that brings peace on earth; And ſo they that believe hath entred into him, into the reſt, Chriſt, the reſt to all wearyed ſouls, and helps all creatures upon the earth, man and beaſt, and deſtroyes the cauſe of all oppreſſion, and ſo many is come from *Hagar*: And though the ſeventh day the law was a rule among the Jewes a true Type, yet the Apoſtles that preached Chriſt the end of the Law, brings people to the body, Chriſt.

Pr. Thou ſaith, *Circumciſion nor uncircumciſion, but keeping the commands of God* (viz) *of ſanctifying GODS Sabbath.* And thou ſaith, *The ſeventh Angel ſounded forth the Ancient of glory, the Lords Sabbath, ſwearing that time ſhould be no longer.*

Anſw. Circumciſion was a command of God, and ſo was the Sabbath, and they that love God keep his commandements. And did not the Apoſtle bring people off of circumciſion, and off of the ſignes and ſhadowes, the Sabbath day, and told them the body was Chriſt? And was not offerings and ſacrifices the commands of God? Now they that love God, keep his commandements, and thoſe are believers that have paſſed from death to Life, and hath come to the end of the Law and the Prophets; and the Angel in the *Revelations*, makes no mention of a Sabbath there; but many are come to witneſſe him to whom the Angels muſt bow down to, and ſaw the end of time, and the beginning of time, and the Supper of the Lord, and the Reſt and the Temple of God with them, and heavenly *Jeruſalem* came down from above.

Pr. Thou ſaiſt, *It cannot be but Gods people muſt be think themſelves of this doctrine delivered by* Stephen *to the ſanctification of the Lord of the ſabbath.*

Anſ. *Stephen* no where mentions the Sabbath day in his Examination, though he judged the *Jewes* for not keeping the Law which they had received, but perſecuted the Juſt one: ſo he preached the ſubſtance, Chriſt, the end of the Law, and ſaid, they had not kept the Lavv, but turned againſt the juſt, and perſecuted him; he did not eſtabliſh the Jevves in their ceremo-

ceremonies, signes and types; But *Stephen* brings them to the substance, and so God that gave forth the Law with types and figures, and shadowes in it to the weak capacity of people in their transgression, sent his Son to redeem them from it, and to end the types, figures and shadowes in the first Covenant, who is in the new and living way; which is no changing and shadowes, no variablenesse nor altering, no turning.

Pr. And thou saies, *Sin is double on the Sabbath day.* And thou saith, *I conceive a Sabbath daies journey is so far as a person may ride to goe without toyl to a meeting: So where ther's no Law ther's no transgression, and the extent is left to the conscience.*

Answ. How now, must the beast bear a burthen? Where doth the scripture say thou was to ride upon the Sabbath day? Do the beasts work then? He sayes, *Thou shalt do no manner of work: But six daies shalt thou labour and doe all thou hast to do:* And you that make Sabbaths, and set up the old Sabbaths, and do not keep it according to the Law of God, with the Law of God, are ye judged and condemned, if ye do not fulfill it in every point; and they that believe Christ is the end of the Law, to them he is the body, which is the end of the shadow.

Pr. Thou sayes, *That the Jewes that were not to make a fire on the Sabbath day, this was mentioned of the Ceremoniall Law, and so concernes not Christians, and so not in danger of stoning. The revealed will of God, that we should not turne our foot to the defiling the Sabbath. When the sixe dayes is done, be sure thou do not turn thy foot to pollute the Sabbath.*

Answ. And dost not thee confound thy selfe in this, and turn thy foote to pollute it, and saies, it is the Ceremonial Law that commands it? and they that gathered sticks and made a fire were stoned to death: Did not they pollute it? And doth not thou say it doth not concerne the Christians, and they was not in danger of stoning? And so hast not thou taught them to break the Law and the Sabbath both, and pollute it, and so hath overthrown all thy doctrine in thy book, and confounded thy selfe? And doth not he that goes out & gathers sticks

ſticks and makes a fire, turn his foot from the Sabbath? For he that went out to gather ſticks, broke the Sabbath day, and was curſed, and ſtoned to death: For no fire, no meat, no burthens was to be born on that day of reſt, a figure of the everlaſting reſt, wherein no meat is gathered, no fire is made, no burthen is born, and there is no turning the foot, but all walking in reſt and peace, and ſo I find thee neither in Law nor Goſpel.

Pr. Thou ſayſt, *But to be ſure, the Law was made for Chriſts Diſciples. Whoſoever boaſts of a Light within, and ſpeaks againſt this Law of the Sabbath, hath no light in him.* And thou ſaith, *Quakers will not admit of this Royal Law as a rule of righteouſneſs, but perverts the Scriptures, which ſayes*, The Law was not made for a righteous man.

Anſw. The Diſciples of Chriſt, the Law was not made for them that came to witneſs Chriſt the end of the Law; for they ſaid plainly, *the Law was not made for the righteous: And Chriſt is the end of the Law to them that believe for righteouſneſs ſake.* And the *Quakers* witneſs Chriſt the end of the Law, for their rule of righteouſneſs, and do not pervert the Scriptures, but are the believers in him who ends the Law, and before it was, and is the body which ends types, ſhadows and figures, and they that draw people under the Law, and the types, and ſhadowes, and figures, from the light within, doth not know Law nor Goſpel; for the Law is light, and the Goſpel is the power of God, and ſuch as witneſs Chriſt the end of the Law, witneſs the end of the Sabbath.

Pr. Thou ſayes *among all Gods Lawes, none ſets the ſoul more at liberty then the fourth lively Oracle.*

Anſ. And yet thou ſayes men may make a fire, and not be ſtoned, and ſo thou teaches to break it, and thy Horſe may bear a burden, and ſo doſt not thou pollute it here, and deſtroy thy own ſoul by thy own Judgement? but I tell thee, Chriſt is the Biſhop of the ſoul, who ends the Law, and brings the Law within, into the mind, and heart; ſo now the ſoul being ſubject to the Higher power, the power by which all the changeable things is held up by, that power remains when all the changeable fails, and decayes, and ends, and the ſoul witneſſes that, and the body of Chriſt, the power ſtands.

Pr. The Sabbath *was intended to righteous* Stephen *and all his followers, and is designed to all persons to whom the Supper is joyned; the Sabbath is a precept, ancient and universal both for* Adam *a publike person, and for all his posterity; but none can sanctifie the Sabbath saving Christs disciples.*

Answ. Stephen suffered death for witnessing against the shadows, and witnessing the substance, and the Apostle no where joyns the Sabbath with the Supper, but *Stephen* saw Christ the body in whom was the rest, in whom he entred, and the Saints that come to sup with the Lord, and is supping with him, comes into the body which is the end of all types and shaddows and signs, which are Sabbaths, and hath seen them flee away, and are come to the beginning, before the world was made, him who was before signs, shadows and types was.

The Sabbath was not given to *Adam* in the beginning, who had the Dominion over all creatures living, but given to *Adams* posteritie in the fall, a sign, when they came to receive the Law of God, the types, and shadows and figures which they was to rest on, a sign of rest. But when Christ came, who gives rest to the day from the inward burden that men were bound; the Apostle that Preached him who was the body, Preached the end of the shadows, types, and figures, that took off the nature, which caused the oppression and transgression, and so the Disciples which was in the rest, *Christ*, in the body they was in the sanctification, and the Apostle no where speaks that the Disciples did sanctifie the seventh day, and bid people do it, but thou dost not sanctifie the seventh day, that bids people make a fire, and so art a breaker of it, and Preaches up that people should break that, which thou affirms should be kept holy.

Pr. Thou sayes *there's already many signes of displeasure upon Sabbath breakers, against the Oracle of God, labouring with all their might against it in the Birth, upon* Quakers; *yea, the* Galileans *were great sinners; but I tell thee except you repent ye shall all likewise perish*; and thou compares them *to the sow wallowing in the mire that goes from the Sabbath of the Lord.*

Ans. This thou mightest turn upon the Apostles who brought the people off from types, figures; signs and shadows to the body

Christ, and to the end of the Law, and told them all things must become new, [Mark] all things become new, what, wouldst hold up any old thing, what a new Sabbath then? and hath the *Quakers* been persecuted, as thou cal's, examples, and signs, for witnessing *the body Christ* is he persecuted? They go in the wallowing mire like swine, and like the Prodigal feeding upon the husk, as goes into the signs and shadows; and from the body Christ the life, the substance, and comes not to the rest the body and holds not the head, and so they satisfie the flesh, and runs into the mire, and wallowes there, and are satisfying it, and such are the intruders worshipping Angels; will-worshippers without the body.

Pr. Thou sayes *the seventh day is a perpetual royal rest established by precept and president: for Gods praise and Saints priviledge, the unchangeableness of the seventh day Sabbath.*

Answ. It was so to the Jewes in their generation; perpetual to them in the generation where they was, and so was circumcision, and so was the offerings; but *Christ* by whom the world was made, came to end the offerings, who is the rest to weary souls and takes off all burdens, is the everlasting rest, and restores the creation and ends the Jewish signs: given as a sign and shadow of the body, *Christ*, him by whom the world was made before it was made, and so he changes the covenant and Priesthood, ends the Law, ends the shadows; the body *Christ*, who believes in him are entered into his rest, and there's the Saints priviledge.

Pr. Thou sayes *when will the new Moons be gone that we may sell corn, and the Sabbath day that we may set forth wheat. All the Discipline of the Gospel cals for self-denial, as this weekly duty of the holy Sabbath; The Christian complains for want of spiritual injoyments with Christ and acquaintance with Christ, the Sabbath opens the door of the Holy of Holies, and is as a spring of the spiritual joyes.*

Ans. In the time of the Law and Prophets they was crying up new Moons and Sabbathes which were shadowes, types, and signes; But the Saints denyed themselves, and was come to the body, and did not set up weekly duties of the Holy Sabbath,

Sabbath, but said they were shadows, and came to see the end of Sabbaths, and new Moons, and witnessed the body *Christ*, before the day was made, in whom is the rest: and the Christian complaining for want of spiritual enjoyments and acquaintance with *Christ*, are such that is among thee; that is in the shadowes: and come not to the body *Christ* in whom there's communion and life; for the body is the light of the world, the body is the life given for the life of the world in whom there is rest, yea to them that had the true Sabbath, which was the sign which they was to rest on: a sign, a shadow is of something that is to come, therefore the sign and shadow is not the thing; and they that lives upon the sign, and shadow, and cryes up them, keepes from the door of *Holies* where all the springs of spiritual Joyes are in, which all the signs and shadows and types, and figures ended in Christ before they was; in Christ by whom the world was made, before shadows and types was. And a great deal more confusion is there in thy book not worthy mentioning, but will fall into the mire and the dirt with thy self, therefore now thou hast time prize it, and give over deceiving the people; for thou art wallowing in the mire thou speakes of, and would bring people thither into the shadowes from Christ the body, the substance and Life.

THE END.